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THE ✓ AMERICAN McALL RECORD

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interests of the
McALL MISSION
IN FRANCE

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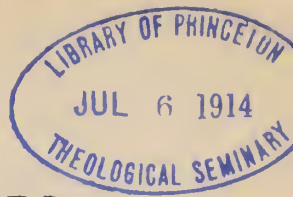
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The AMERICAN McALL RECORD

VOLUME XXXII

MAY, 1914

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Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

THE THIRTY-FIRST ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

Will be held in

The North Presbyterian Church, Delaware Avenue and West Utica Street
Buffalo, N. Y.

Tuesday and Wednesday, April 28 and 29

The Convention Speaker, Dr. John R. Mott

Keynote of the Convention—MEETING THE NEEDS

Chairman of Hospitality Committee

Mrs. George H. Dunstan

The Markeen, Main and Utica Streets, Buffalo

The fellowship message sent out by Mrs. Holland, the president of the Buffalo Auxiliary, to every Auxiliary of our Association must have done much to stimulate the sense of obligation as well as the feeling of strong desire to attend this convention.

The fund for the new boat is progressing, thanks to the indefatigable labors of the Field Secretary. It has already reached, in payments and pledges, over \$9600, and no doubt our convention will give a new impetus to the effort.

Those of our members and friends who are sending sons or daughters to Paris for art study will be interested to know that there is an Association of Protestant Students in the Beaux Arts, including architects, painters, sculptors and engravers, French, Swiss, English, Americans and Czechs, who, as the *Christianisme* says, however diverse in other respects, have this in common—"a characteristic probity." This association

has recently held an exposition in which some admirable specimens of religious art were shown.

M. and Mme Fontayne, who have been in charge of *Le Bon Messager* for some time past, have returned to the service of the Société Centrale (Home Missions), and M. and Mme Brochet, whose articles many of our readers will remember, have returned to the boat work, the attraction of which they find to be strong notwithstanding the inconveniences of living upon a boat not adapted for family life. *La Bonne Nouvelle* is far better equipped for such life, and it is to be hoped that our third boat, when we have it, will be designed with still more consideration for the needs of people of refinement who are the parents of children.

With indescribable joy we learn that the fund (\$38,000) for the new building for M. Merle d'Aubigné is now completed. The lot is bought and paid for, the plans for the building—roughly drafted by M. Beigbeder, of whose competence in this line our Salle Centrale is an outstanding proof—are in the hands of an architect, and we may soon have the satisfaction of knowing that the long years of heroic work under the most disadvantageous circumstances imaginable, in the miserable shack of the rue Nationale, are past history and our gifted and devoted representative in that spiritually destitute quarter has such a building as the needs of the region and his own abilities demand. This new building will be known as the *Foyer Populaire* of Gare d'Ivry, the latter being the name of the *arrondissement* of Paris in which M. Merle d'Aubigné's work is situated.

In connection with this subject a paragraph from one of M. Merle d'Aubigné's recent letters is interesting:

"You know that I have always been particularly interested in Christian work among boys, and it was always a sadness to me not being able to carry it on better. I have never in my twenty-nine years' mission work been so much encouraged in this branch of my work as I am now, and as I am nearing my thirtieth year in the Christian ministry, nothing could encourage me, give me the feeling that I have been doing the right thing in keeping on among the working people, like the truly

splendid presentation of my American friends. If my work, especially among boys, goes on as it does now, the new building will be a great means of blessing to many."

Marseilles has been enjoying a temperance campaign conducted by the veteran apostle of temperance, Mr. Benjamin Greene, who last year conducted a similar campaign in our Salle Centrale, Paris. This year our missionary, Pastor Emile Lenoir, and other pastors of Marseilles took active part in the work. Twenty large public assemblies and a number of smaller meetings were held in temples, chapels, the Mission Populaire, the Scientific School and elsewhere, and a large number of new members joined the Blue Cross Society.

An interesting meeting was held on the first Sunday in March in the large hall of Salle Centrale, Paris. It was the Annual Convention of the Christian Syndicates of Women Workers. A report of the Working Women's Christian Association was read, also that of the Employees' Syndicate of the Clothing Workers and other associated societies. An illustrated lecture showing the evils of home manufacturing was given by the president of one of these societies, and there was music, both vocal and instrumental. Once again we are shown how great a boon our new building is to the great population of this vast East Side section of Paris.

The "undesirable" visit of Sebastian Faure to Grasse (as a correspondent of *Le Bon Messager* characterized it) gave an opportunity to our missionary to reply to his pretty well worn "Twelve proofs of the non-existence of God." The protagonist of atheism spoke vehemently for more than two hours, attacking the "non-existent" God and urging those who think they believe in Him to banish Him from heaven. Then our missionary had his turn and proclaimed to an audience of more than five hundred people that God, to many of them "unknown," "in whom we live and move and have our being." The discussion was kept up until after midnight, the most perfect order being maintained. The local paper published our missionary's reply, and the discussion was reported in papers even so far away as those of Nice.

WHY DON'T THEY?

We hear the question once and again: Why don't the French people support the McAll Mission? Now that it has proved its usefulness, that it has been the means of bringing many to Christ, why do not French Protestants assume this mission as one branch of their own work?

The answer has been oft repeated: the fewness of French Protestants; the vast field of labor both at home and in foreign lands which they are endeavoring to cover, the heavy loss which the French churches sustained in the separation of Church and State. That they have not sunk, discouraged, under the added burden, the article by Mr. Greig in this number is before their eyes to show. But even this article, comprehensive as it is, does not reveal in its fullness either the self-denying zeal of French Protestants in the support of their churches and missions, nor the energy with which they are perpetually endeavoring to meet the new demands of the new industrial, economic and religious situation.

A recent remark of one of the most generous contributors to the McAll Mission elicited the following statement from a member of the Paris Committee. This generous American, whose good works are very many, gave utterance to the opinion that hard pressed as many Americans are this year, and in view of the very great generosity of American givers to the McAll Mission, the French people ought to look more to themselves for its support. This, observed our French correspondent, would be quite true if the McAll Mission were the only mission working in France and in Paris. The fact is that last year and this year the Protestants of Paris have been appealed to for the construction of at least eleven buildings:

1. New hotel with ninety rooms for boys on the ground of the Ledru Rollin Mission, M. Cremer—being built.
2. New building with large auditorium for the "Foi et Vie" courses of religious and philosophical lectures—money secured.
3. New church for Clichy Reformed (missionary) Church—just finished.
4. New hospital at the deaconesses' house—being built.
5. New church house with court, gymnasium, club rooms, etc., for Plaisance Reformed Church—money secured.
6. Lutheran Chapel at Persan Beaumont—built.
7. Lutheran mission church at Pantin, M. Courtois, pastor, has taken the succession of our Pantin work—ground bought but no funds to build.

8. Lutheran mission at Vanves. Movable hall placed on rented ground. President Bach interested in this.

9. Extension of Lutheran deaconesses' home—had to be given up for lack of funds.

10. New building for Mr. Greig's Bercy Church. He has secured a small part and has collected in Scotland.

11. New building for Eastern Y. M. C. A., Faubourg St. Antoine. They would like us to merge our Faubourg mission with their work, which would be a good idea. A good lot has been found but funds are not forthcoming. They will be expelled next year from their building.

"I do not mention," adds this writer, "the numerous provincial schemes, whose promoters come to Paris to collect. Such is the case, for instance, with M. Mascherosh (Alsatian name), the energetic evangelist of the Société Centrale at Boulogne-sur-Mer, who looked after our Desvres station during the interim between Malan and Canet; he needs 30,000 francs to enlarge his mission hall and is coming to collect in Paris."

These facts, read in connection with Mr. Greig's article already referred to, and with the fact in mind that the French foreign mission budget for the year just entered upon is nearly one million francs, or an increase of more than ten per cent. over last year, and of more than thirty per cent. over the year preceding disestablishment, will surely convince every fault-finder or doubter that French Protestants are not supinely leaving it to us Americans to evangelize their country. On the principle that "to him that hath shall be given," our own effort to coöperate with these brethren and sisters of ours, the French Protestants, should be more earnest than ever, now that we know how zealously they are working to make their country a "land of delight," beloved of the Lord.

PERPETUATED SUBSCRIPTIONS

Not long ago a lifelong friend of the McAll Mission, for years the president of an auxiliary and always a generous contributor, not only to this but to other good causes, was called to her reward. When her will was read it was found that she had bequeathed to the McAll Association and to all the other missionary and benevolent societies to which she had regularly contributed. an amount, the interest of which would perpetuate her annual subscription.

This is an example that may well be followed by every subscriber to our mission who is in a position to make a will. Why should a work in which one thoroughly believes, to which she has delighted to contribute, for which, no doubt, she has cheerfully made sacrifices, be crippled perhaps at a critical moment, because she, its faithful friend and generous supporter, has been called to enjoy supreme happiness and ampler opportunities? Does it not almost seem as if the brightness of heaven's glory must be somewhat dimmed to one who knows that the work of God is suffering because she has been summoned to higher joy? What joy of heaven can be more profound, more ecstatic, than the knowledge that the good works which God had committed to us on earth are still going on through our wise provision? How can any one, who has it in her power, neglect to perpetuate her support of a beneficent, needed, welcomed work, after she has left this world?

It is now a full generation of time since the women of this country undertook in earnestness and enthusiasm to aid in the support and the enlargement of this providential McAll Mission in France; and from this time forward every auxiliary must, in the nature of things, be called to mourn the loss of faithful contributors. Already a number of auxiliaries have been forced to report diminishing receipts because some generous-hearted member, gifted with worldly goods, has been promoted to the larger usefulness of heaven, and no member of her family has come forward (perhaps none has been able) to make good the loss of her contribution.

In the early days this thing occurred but seldom, but of late it has been of more frequent occurrence. Auxiliaries have even passed out of existence because of the death of one or more large contributors; others have greatly reduced their annual appropriation for the same reason. And yet we all know that never was there a more favorable time for mission work in France than the present. We all know that opportunities for extending the field of the McAll Mission are fairly dazzling. And shall all the effort and self-sacrifice of the future be devoted simply to making good the lost subscriptions of those who once worked with us? Shall each new member, each new subscriber, each new auxiliary, even, be merely the

means of keeping up the average of past years? Ought not each new member won to interest in this cause be a means for the extension of the work in France?

Not all of us have property to bequeath, but surely not one of us wishes to contemplate the impoverishment of this noble and needed work by even a single annual dollar when we are called to go home. Therefore, upon those of us who cannot perpetuate our subscription by will a still more important obligation rests. How is it with our daughters, our sons? Have we so inspired them with *belief* in the importance of the McAll Mission in France that they will feel impelled to keep up our subscriptions as an act of filial piety, as well as of zeal for this far-reaching work? And those of us who have no children, have we not some friend, especially some younger friend, to whom we may leave a legacy of interest in the cause of Christ in France?

Oh, let it not be possible that this blessed cause shall find itself the poorer when any one of us is called to inherit the infinite riches of heaven! Let each one of us ask herself how she may perpetuate her subscription to the McAll Mission, and not rest satisfied until she has found the answer.

RELIGIOUS ACTIVITY IN FRANCE

REV. CHARLES E. GRIEG

The passing of the Separation Act in December, 1905, marked, as everyone knows, the opening of a new era for the Protestant Church in France. It was not only that the finances of the Church were deprived of State subsidies, and its administration freed from State control, but for the first time since Henri IV genuine liberty was accorded it, and petty officials could no longer hinder its development as they willed. For, as Professor Raoul Allier points out in his *Bilan de la Séparation*, one of the corollaries of the act was the abrogation of the article in the Penal Code which inflicted a fine of from \$2.50 to \$40* on anyone who allowed a religious service to be held in his house without the permission of the municipal authorities, and

*The editor of THE RECORD has taken the liberty of changing English into American money throughout this illuminating article by the former Director of and still active laborer in the McAll Mission.

of the decree which forbade any place of worship to be opened without the authorization of the prefect, confirmed by the Conseil d'Etat.

Presbyterians of Scotland and America think too exclusively of the negative effects of the *Loi de Séparation*, of what it took away from the Church, and cannot realize how far-reaching were the benefits it conferred upon her; absolute independence in spiritual things, and a clear legal standing among the institutions of the country. Nor was its beneficial action limited to externals; on the inner life also of the Church it exercised a powerful influence. Little by little the mass of the people are learning that religion is a matter of individual decision, that it is not the accident of birth nor the fact that you happen to belong to a certain set which makes you a member of a particular Church, but your own free personal act; and further, that if you wish to continue to benefit by a religious organization, you must become personally responsible for its support, set aside a portion of your revenue in its favor, and learn to bear it and its interests upon your heart. Undoubtedly much dead wood has broken off, and the creepers and parasites that cling round the old trunk are less luxuriant than formerly, but the young branches are strong and vigorous, and the fruit is already abundant and sweet.

In some respects the finances of a Church are the best criterion of its energy. The balance sheet is like a thermometer; it is not the heat itself, but it measures its intensity.

In 1905 the State provided a little over \$350,000 and the Protestant Church added not quite \$145,000, making a total of \$495,000 to be applied to the salaries of the pastors and the equipment of the Theological Halls. Six years after, in 1911, Prof. Allier showed, from the official statements furnished by the different finance committees to the Reformed and Lutheran Synods, that the churches had subscribed during the year then ended \$625,800, more than \$130,000 above their total resources previous to the separation. Since then there has been further advance: the total income of the *Union Nationale des Eglises Réformées Évangéliques* was last year one-fifth more than that reported in 1911; and including that of the smaller bodies was \$750,000 against \$142,000 in 1905.

And let no one suppose that this increase of liberality toward the funds of the Church has been obtained at the expense of outside works, evangelization, foreign missions, charity, etc. On the contrary, the great Home Mission Committee, *La Société Centrale Évangélique*, has seen its budget increased by nearly a half; no charitable institution or philanthropic work—and their name is legion—has had to close its doors for want of funds, and several new foundations of the nature of institutional churches have been opened at a cost of over \$250,000. The Foreign Mission Committee alone has had to reduce its expenses; but the falling off in its funds, doubtless a mere passing cloud, is due to special causes, among which the death of M. Boegner holds a prominent place. In a word, it is not too much to say that the French Reformed Protestants contribute to the funds of their Church six times more than they did eight years ago. The sum may be large or small in itself, in proportion or out of proportion with the material resources of the Protestant community: the fact remains that there has been a notable increase. And that increase in liberality can only be due to increased religious vitality.

Another striking fact is the large place occupied in the debates of the Church courts by matters concerning what used to be called in Scotland "Religion and Morals." A series of questions was sent down last year to the provincial synods of which the following is a specimen: "What manifestation has there been in your church or district of that religious activity which is the natural outcome of a deepened spiritual life? Has there been progress in this respect since the separation?" A very large number of answers to this schedule were sent in, and after having been carefully examined and reported on in each synod by its own special committee, they were forwarded, along with these preliminary reports, to the *Commission Permanente*, who thereupon requested its convener to prepare for the *Synode Nationale* a careful study of the whole. And this "Report on the Religious Activity of the Churches," drawn up, observe, by the convener of the *Business* Committee of the Church, is a masterly document, and would well repay a detailed analysis. It deals with the activity of the individual church member, with that of the local church, and with that of

groups of churches occupying the same region; and it shows both the enormous progress that has been made since the separation and the urgent need for further effort. One consequence of this increased activity has been that *laymen have taken a more prominent part in Church work*. From giving advice in financial matters they have gone on to take an active share in general Church business and in the consequent debates in Church courts; and now definite religious work has laid hold of them, and they share with their pastors its joys and its sorrows. At a special "Mission" held last month at Nîmes—a "Mission" organized by the *Commission Synodal d'Évangélisation*, and among whose "Missioners" were several of the leading ministers of the Church—a most powerful address on "Prayer" was given by a layman, a doctor in large practice in a neighboring city, whose testimony to the power and value of prayer was all the more striking as coming from the lips of a man versed in all the positive science of the day. And a Paris banker, when he visits country churches as finance delegate, after examining local accounts with the *Conseil Presbytéral*, passes into the church and gives an earnest Gospel talk to the "electors," with many of whom he has already made cordial acquaintance, as he wandered through the village in the afternoon, dropping now into one house, now into another. Such dealings as these cannot but knit closely together in true brotherly love all the scattered members of the *Eglise Réformée de France*.

For it must never be forgotten what a small minority the French Protestants are in the nation. There are whole regions of France in which not one Protestant church can be found, and many a large and prosperous town is in like case. Free thought, atheism, has lost all its prestige and much of its audacity, but Roman Catholicism is as active as ever, and its influence is even more pervasive and more persuasive than of old. With that fine sense of the value of exact knowledge which has always characterized the fellow-countrymen of Jean Calvin, the *Eglise Réformée* has recognized that the Church needs teaching as well as preaching, and in these "Missions" organized by the different local *Commissions d'Évangélisation*, helped and guided by the central committee, the element of instruction

has a large place. The program of the most recent bears: "The meetings announced promise both instruction and edification, food for the intellect as well as for the heart"; and besides evangelistic meetings and addresses on such subjects as "Christ and the modern mind," two members of the Bible Revision Committee gave a series of lessons on the Prophets, and a member of the Psalmody Committee a lesson on congregational singing. Each of these "Missions" closes, not with a farewell meeting at which those who have "found Christ" during the week are asked to stand up and confess Him, but with a quiet, solemn communion service, at which young and old in Christ commemorate together His dying love, and feed themselves for the struggle of life on the spiritual food He brings them.

And none of these evangelistic campaigns is an isolated effort. Not only has the ground been carefully chosen and the public prepared by visits throughout the region and by preliminary services, but each individual mission is linked on to others and forms part of a complete scheme of conquest. The next "move" may be a prolonged and minute visitation of the outlying district by the synod colporteur—for the synod has its own colporteur, a pastor whose special charism led to his being loosed from his charge and given the whole of France for parish; or it may be the appointment of a colleague pastor to a church throbbing all over with new life; or it may be the arrival of a deputation from the Finance Committee; but something will be done, and the experience gained will not lie useless. For the French faculty of invariably viewing details in their relation to a whole forbids isolated and disconnected effort, and favors well-balanced action duly concentrated on a given point.

The advance guard of the Church in this Holy War is the *Société Centrale d'Évangélisation*, a kind of Home Mission Committee, which creates and maintains outposts in purely Catholic districts, or sustains preaching stations not yet ready for full church organization; which watches over scattered and isolated Protestants, and endeavors by preaching campaigns to push back the mass of ignorance and superstition which presses in on Protestantism in so many parts of France. And more audacious still, the *Mission Populaire*, founded by the late Dr. McAll, thrusts out its stations into the very heart of the mass,

and seeks to dissipate the darkness by holding high the Light of life. While laboring steadily to make contact with Christ in the heart and life of all whom they reach, these two societies have been led by the force of circumstances to develop the social as well as the religious side of Christianity. The work done in institutions of which the *Maison Verte* in Montmartre, Paris, may be taken as a type, is similar to that done in University Settlements or Institutional Churches in Scotland or the United States, and it represents a sum of persevering devotion and tactful energy greatly in excess of what the staff of an ordinary mission hall can show. Within the last eight years numerous buildings of this kind have been erected in Paris and other large towns, often at considerable cost, and a veritable army of voluntary workers has taken possession of them. And in this connection the *Ecoles de garde*, the *Foyers de l'ouvrière*, the Bands of Hope and numerous other philanthropic agencies should be mentioned, for they have all been initiated by Protestants, and furnish striking proof of the ferment which the Protestant leaven raises in the inert mass of French society.

If a full enumeration of the religious agencies at work in France were attempted, much would need still to be said, for the Lutheran Home Mission has good success in the suburbs of Paris, the *Eglises Libres* (Congregational in their tendency) have their *Commission d'Évangélisation*, and in the Charentes and Brittany local societies or individual workers show a zeal worthy of all praise. * * *

Edinburgh *Quarterly Register*, February, 1914

In Amiens, where the abuse of strong drink is the rule and not the exception among the 90,000 factory hands, and the only regular temperance work is that carried on in our hall, M. Lockert advertises the regular monthly meetings of the "Temperance Friendly Society" in the local papers, with excellent results. The Workingmen's Temperance Circle meets every Thursday evening. Pastor Bruce preaches in our hall every Wednesday evening, and the pastor's wife, Mrs. Bruce, "leaves her family nearly every Sunday afternoon," as M. Lockert writes, to play the harmonium in our hall. There is a Protestant soldier who often comes to accompany her with his violin.

LE BON MESSENGER AT USSY-SUR-MARNE

PASTOR L. FONTAYNE

Splendid meetings at Ussy-sur-Marne with continuous large audiences. At the beginning fifteen or twenty turbulent young fellows made some trouble. Some of these we had to forbid to enter the boat. The majority of the audience, however, came with regularity and was most respectful. The hymns were sung with much enthusiasm and at almost all the meetings the audience seemed deeply impressed.

From the conversations which I was permitted to hold with those who came, I can state that many prejudices have been dissipated and above all that thoughts have been directed toward an ideal far above material interest.

"We have need to be talked to about these things."

"You have done so much good."

"I wish I might be a Protestant."

"Everyone who hears you ought to be better."

"I would not miss a single reunion."

"The boat ought to make us at least one visit a year, otherwise much of its blessing is lost."

Such are some of the remarks which I have heard.

The children also have come with great regularity. Their mothers state, "I have sent my children to you, for your teaching cannot but help them, and they have great need of it."

The mayor of the town sometimes came and he ordered the lamps in the streets lighted ahead of time on behalf of the people who wished to attend the services. The shops were closed every evening before eight o'clock, for everybody, including the shopkeepers, wanted to go to the boat. Even some of the habitual drunkards were attracted to our meetings in spite of themselves, because they found themselves alone in the cafés.

So for six weeks the attention of the people was riveted upon the religious question and almost every evening at least fifty persons from the village came with regularity, always occupying the same seats. Is it not permissible to think that after having heard thirty consecutive addresses at least a ray of light should have penetrated their spirits and that at least in a small way the divine light has developed in their hearts? At all events to think the contrary would be to lose

faith in the power of the Gospel and in the efficacy of the testimony of the Word of God.

When we made the announcement that we were about to leave, the cry went up, "So soon!"; and many united to ask that after our meetings at Crouttes, we should stop again at least a week at Ussy. I could not promise this, but I did agree that I would at least consider the request.

The last meeting on Sunday evening was at once the largest and the most attentive. As it was All Saints' Day I read at the end of the meeting a prayer from the funeral liturgy, and never was an audience more silently attentive.

THREE YOUNG WOMEN'S MEETINGS

MILLE E. DE GARIS

JAVEL.—The Javel meeting is more properly a meeting of little girls. Mlle Monod, their leader, calls it the "meeting of the little friends" (*des petites amies*). The eldest is barely sixteen. They meet once a fortnight, on Sunday afternoon, from 2.30 to 5.30. From ten to fifteen children attend regularly; with one exception they are of the very poorest, and the "gouter" of cocoa and bread which they get each time is acceptable in more ways than one. Two children prepare the meal each Sunday, in turns, and they are always ready to "wash up" afterward, and can *nearly* be trusted to leave everything tidy!

One of these children was frightfully burned last July in trying to light the fire at home "like Maman," by pouring petroleum on the coals. Her mother was out at work and the poor little soul ran right out into the street in her terror, all alight! She was seized by a workingman, who covered her with his coat and took her at once to the hospital. He probably saved her life, but she was fearfully burned. But at her age there is still hope of a cure. She is still at the children's hospital, lying on her stomach, very tired of being there, but very patient. She seems quite to understand that she is one of the Good Shepherd's lambs, and speaks very touchingly to Mlle Monod when she visits her, always sending to her "petites amies" at Javel urgent messages not to touch the fire.

Several of these little girls are really trying to do right and to live as the Lord Jesus would have them do.

Last April the "petites amies" discovered that their mothers at the Javel mothers' meeting gave Mlle Monod a bouquet for her birthday, and nothing would satisfy them but they must give her a present too! All but one or two brought one or two pence, and fondly imagined that they had entirely paid for the trifling present we offered to Mlle Monod! Then they got it into their heads that it was not at all the thing not to give one to Mlle de Garis, although they did not know the date of her birthday! So they took Mlle Monod into their confidence that I might have "just exactly the same present" as she had had! Which duly happened a few weeks later!

We are encouraged in our work among them, but at Javel the difficulty has always been that when the girls get to be sixteen or seventeen they leave off coming. Will our friends pray that we may know how to keep these little girls?

MAISON VERTE.—About a year ago Mlle Savary asked me to help her start a section of "Girl Guides" at the Maison Verte. I was very diffident about it, for at that time I really knew nothing at all about the movement, and besides, thought that it should be undertaken by someone much younger. However, I could not refuse to help Mlle Savary, and we have now a nice little section of "Guides." There are a few sections in Paris more or less like Miss Baden-Powell's ideal. They are called "Pionnières-Unionistes," but my section discovered that "pionnière" is the name of a big spider! and insist that they are "des guides, comme en Angleterre" (Guides, as in England), and as the word is French as much as English, we have let it stand.

They have been having a course of lessons on the care of a baby and had a real baby doll "with teeth" to practice on; they have much enjoyed the lessons, and while waiting for babies of their own are practicing on their little brothers and sisters.

We have had a few excursions, setting out from Paris at 8.30 in the morning, walking seven or eight miles; preparing and eating dinner in the open air; clearing it all up, being very careful to leave no disorder to meet the watchful eye of the "garde-champêtre." After which they practice running, jumping, making knots and bandages, and come back to Paris by train, tired but very happy.

I am giving them musical drill, and it is most amusing to watch their efforts! The first examination of all the sections is to take place before the "commission des Pionnières-Unionistes" some time in February, and the "Guides" have a great idea of coming out at the top of the list; they certainly are working hard and are dear children.

They have not yet a uniform; it costs too much! Only hats, of which they paid half the cost, badges which I gave them, and ties which they have paid for; they made me a present of mine!

Mlle Savary has noticed real progress in the conduct of some of these children since they have joined the "Guides"; one in particular, who gave a great deal of trouble at home, tries to remember her pledge, and her mother says she gives much less trouble.

The ten commandments of the Guides are very useful for these French children, who are much more in need of having them impressed upon them than Anglo-Saxon children, who have, however slight, some moral training at home or school, or at any rate a moral atmosphere quite lacking here.

SALLE CENTRALE.—Here we almost have three girls' meetings—big girls, middling and little ones. On Sunday afternoons there are fifteen to twenty big girls, some quite grown up—in fact, a few are over twenty-five; most of these are girls from the rue St. Maur church which was incorporated with this hall, with half a dozen or so who are real McAll Mission girls, having been at the Salle Rivoli as tiny children; they feel that they belong to the Mission. Then there are nearly as many young girls from thirteen to fourteen; some were at the rue du Temple and Cerisaie Halls, a few at the rue St. Maur, and several are newcomers here. Besides there are some ten or a dozen children from ten to thirteen years old, so that it is not at all easy on Sundays to cater to everybody. The little ones play out of doors or in the gymnasium, or if it rains, in a corner of the girls' room; one or two of the elder girls look after them. The middling girls are partly with them and partly with the elder girls; at that age girls are always more difficult and should have one person's undivided attention. The big girls read, play the piano, etc. At five o'clock or a little after they

all unite for a short Bible lesson, which it is not easy to suit to everyone present.

On Thursday evenings they have a real Bible class. Nearly all the older girls come and a few of the middling ones; the little ones are not supposed to come.

Several of the elder girls are really Christians, and one or two of them are capable of taking their turns at the Bible class very creditably.

THE CHILDREN OF SALLE CENTRALE

REV. DANIEL MONNIER

Three of our children, Yvonne, Madeleine and Paul C., former pupils of the Cerisaie schools, of whom I have already written, have moved away from this district; they now live in Place Maubert, on the other side of the river. They are a good hour's walk from here, but do not dream of leaving off coming. This faithful affection is quite touching.

We have a number of new pupils, and their names are sometimes quaintly interesting. Here are two Spanish children, Zemboul and Sabatelle Setion, brother and sister, but I am not very sure which name belongs to the girl and which to the boy! They were born at Constantinople and live in Paris, which is curious enough. Here is a little Italian girl called Zibetta, and two Austrian boys. All these foreigners must feel rather stranded in the French capital and are glad to find a house where they are received with affection. We are very sure of that in the case of our two little Poles, Alexander and Alexis Stankiewicz, who came last November and are quite attached to us now.

But we have not only little foreigners—we have Parisians. A workingman brought me the other night his two boys; it was the evening for the gymnastic drill, and he remained all the evening with his children. Since then they have come to our schools and I think that we shall keep them.

A man of Polish origin, but born in France, brought his little girl lately that she might receive religious instruction. He also gave in his name for a monthly subscription toward our work; they are people in easy circumstances and this subscription was offered quite spontaneously.

CHRISTMASTIDE AT FAUBOURG SAINT ANTOINE

MRS. CHARLES E. GREIG

The children have attended the Sunday and Thursday schools much more regularly this past year than during the previous one. The natural result is that they are better behaved and disciplined. Pastor Maroger, who spoke at the Christmas festival, was very much impressed by this, and their recitation from the second chapter of St. Luke's Gospel, he declared, was decidedly better than that of his own Sunday school.

The number of scholars is not as large as it was some twenty years ago. Cinematographs were then unknown; now, on Sunday and Thursday, children are admitted for two cents. In spite of this real progress is being made. There is a good class of boys from twelve to fourteen years of age, many of them Jews. You have only to listen to the names—Abraham, Jacob, Joseph, Solomon, Juda and Levi—to become aware that they are of the tribes of Israel. They are intelligent, steady and appreciative lads.

The class of large girls is a special feature of the school; two of its most regular members are married women, one an old scholar who has attended the school since her childhood. Her stepmother brought her to me, and now both mother and child are members of the Bercy church. There are members of that class who are quite able to take the place of an absent teacher. They are about twelve in number, all working people. This class meets in an upstairs room for the Bible lesson, but comes down into the hall for the *instruction générale*.

The intermediate classes are held in the hall, and the infants are in the small room at the back. Here the picture roll of the International Lesson, sent so kindly by our American friends, is explained to the little ones.

On Thursday, after the Bible lesson given by my husband to the whole school, the big lads learn to mend their boots and shoes, the elder girls learn to sew, the smaller boys play games in the hall and the wee tots of both sexes are quietly amused upstairs until elder brothers and sisters have finished their work and are ready to take the little ones home.

The Christmas festival was decidedly musical. The Juniors from Bercy sang a chorus, as did also the adult choir from the same place. There was a duet with mandolin accompaniment by two St. Antoine girls. All the hymns were accompanied by the organ and a great number of violins, for there is a violin class at St. Antoine as well as at Bercy, and most of the members are now quite able to accompany the hymns.

There are about ninety scholars very regular and thirty or forty who come and go more or less regularly.

As the hall is large, a good many parents and friends came, quite filling it. The presents consisted largely of useful garments and a toy, according to the merits and age of the individual. Naturally those who had only missed being present once, and that owing to illness, got a better gift than those who had been coming only since October. To a small girl of eleven we gave, besides a pinafore, a cake of scented soap. She had attended the sewing class regularly, and as regularly had come with dirty hands and had to be sent to wash them before beginning her work. The Thursday following the *fête*, when she came up to get her workbag and for me to examine her hands, she held them up in triumph. Her hands were clean!—and have been so ever since at the sewing school.

A small girl of seven was asked by her teacher "if Father Christmas had filled her sabots well" on Christmas Eve. She, poor mite, is the eldest of four children, and she knew that it was her mother who was usually "Father Christmas." She answered, "No, we had nothing, for mama had no money." The father is a mason and work is scarce. The children are always beautifully neat and clean. So you can imagine the joy of both children and parents being present at our Christmas tree and the little ones getting gifts.

How much these gifts are valued is seen by the fact that it is no uncommon thing for a big girl (and for a woman close upon forty) to tell that they still possess and treasure the gifts received here when children. I think no Christmas tree takes place without some of these old children being present and reciting again with the little ones the story of Christ's birth.

An orange and an almanac were given to each as they left the hall.

Tuesday, January 6th, the big girls and the members of the violin class invited me to tea. When tea was over the girls presented their beloved teacher, Mlle Raimond, with a "serviette" (a kind of leather wallet used in France for carrying papers and books), also a bottle of lavender water and a bouquet of white flowers. I also received a bouquet, but mine was of different colored flowers, as I am no longer young.

On Tuesday, January 13th, we had our mothers' *fête*. Eighty-one names stood on the roll; about a dozen persons were not there to answer to the call owing to illness. For the first time for seven years we had the pleasure of having the Director-General of the Mission with us, and he spoke to the women. He is very sympathetic and the women listened most attentively (except one, who went to sleep, owing to the fact that she sat next the stove). One woman, who is somewhat deaf, was not near enough to hear what he said. Afterward, regretting her not hearing well, she said: "He must have spoken to the women's hearts, to judge by his face."

Festival time is over. The hall last week was filled to overflowing by the hungry and starving. My husband gave three "soups" last week. Work is scarce, and now that the canals are frozen and all traffic on the Seine stopped, hundreds of men are out of work. Food and fuel are getting dearer every day.

The concierge of our hall prepares the vegetables for the soup with the help of some of the women and girls. Last Thursday we had 1100 bowls and close upon 300 hungry men to eat. They would have been glad of more. They carefully fish out of the soup any piece of potato, bean or bread and put it away in some old can for next day's food. Of course we do not put in any meat, only vegetables, lard and bread. The cost is about one sou a bowl.

A blessing is asked before the distribution begins, and after all has disappeared there is a ten-minute service—a hymn, a passage of the Gospel read and a few words added, and then prayer. No need to tell the men to take off their hats for prayer. There was a most impressive silence during the reading and explanation of the parable of the Prodigal Son and the prayer that followed on Tuesday last.

RENEWED ACTIVITY IN ROUBAIX

J. MOREL

Whatever path of activity I may enter upon, I find the footprints of my predecessors, those who years ago instituted this work in Roubaix. When M. Paradon and I made our first exploring expedition through the Pile quarter our hearts were made glad by the discovery that the memory of our Solidarité of long ago was still vivid. There was not a single court in the rue des Longues Haies in which I did not find several persons who said they had been to the meetings that used to be held there. If I stopped a man in the street and invited him to come to the meeting next Sunday evening, nine times out of ten I found that he knew our building. And to think that the labors of so many of God's servants should have been permitted to go to waste, and that a work whose development would have been magnificent if it had been sustained, should have been allowed to lapse! The Christian conscience revolts from it.

But the past is far from being dead. A single fact is enough to prove it. The day we opened our Thursday school thirty children were present. On inquiry we discovered that every child present had been a member of the Thursday school of years ago! And since then many who have joined the school were either former pupils, or brothers of former pupils, or, more interesting still, children of former pupils. This is enough to prove that our present work is a continuation, and that we are building upon ancient foundations.

The number of children in our schools has steadily increased. Thursday after Thursday, Sunday after Sunday. Just before Christmas there were seventy. A month later there were eighty. On Thursdays we tell the Old Testament story, on Sundays that of Jesus. Our children sing with much spirit. On Thursday the Bible lesson is followed by a lesson in sewing for the little girls, in drawing for the little boys.

Our Sunday services are not as encouraging as our schools, and that is not surprising. The parents like to send their children to us because they know they are safe with us; but as for themselves, they prefer the wine shop or the "movies." None the less do we keep up our Sunday evening meetings, treating various subjects with varying success.

We have had social evenings followed by a short religious address, or addresses on subjects such as Strong Drink and the Emancipation of the Common People, the Peace Question, Oberlin, Luther; we have had illustrated lectures on the Life of Jesus, the Birth of Jesus, the Parables. When M. Gounelle came the hall was crowded to hear him treat of the subject "Do We Need a Religion for the People? If so, What Religion?"

Wherever we go to make a visit we are generally well received because of the children. Their faces beam with pleasure when they see us come in. I am under the impression that a movement will soon become evident. Last Sunday for the first time our hall was full, and the great majority were strangers.

Our plans include a much more extensive work. We are upon the point of organizing a small school of chair seating; we should like also to teach shoemaking. A fortnight hence we hope to organize a workroom for mothers. Next Sunday we shall organize a temperance campaign which ought to lead to the creation of a section of the Blue Cross and one of the Band of Hope.

THE GARDEN OF JENNIE*

BY EDOUARDE GALLIENNE

(*Translated by Ray Gallienne Robin*)

M. Lépine, the famous chief of the Paris police, recently took the chair at the opening of the "Cercle Concordia," a handsome building newly erected on the left bank of the Seine to be a counterpart of the "Cercle Amicitia," long since established on the right bank of the river, the opposite quarter of Paris. In the course of his speech M. Lépine made an allusion which arrested my attention.

"It is a great relief to me," he said, "after being in perpetual contact with the miseries of humanity, to rest here in the comfort of this beautiful house. Formerly, when young girls in reduced circumstances came to Paris in order to follow different courses of study, the only accommodation open to them was an unhealthy room in a third-rate hotel, which they

*A clipping from an English paper, the name of which was not sent to the editor.

left only to frequent places of amusement of a doubtful character. But now you are opening to them a palace overflowing with light and air and tastefully furnished rooms, as well as a large garden filled with flowers. Oh! how far removed we are from the charity of an earlier day which offered only bread, and that far from the little attic home and the flower-pot of Jenny the work-girl."

"Jenny the work-girl," I said to myself, "that is a term which must be familiar to most people, as it is used without explanation. But what does it mean? I must endeavor to find an explanation."

For some years I have presided over a service for aged people who are blind and infirm, which is held in the Popular Mission Hall belonging to the McAll Mission in the rue Nationale. If the ages of these old friends of mine were added together, they would reach the total of 2300 years of life, and whenever I want to know anything about old Paris, or even about the ordinary affairs of life, I appeal to them, seldom in vain. To these old friends, therefore, I put the question, "Tell me about 'Jenny the work-girl.'"

"Jenny l'ouvrière," said one of the oldest members of my flock; "why, it is an old song, seventy years old. We sang it in the reign of Louis Philippe, and for twenty years it was heard all over Paris."

Having procured a copy of the old song, I brought it to my informant and requested him to sing it for me. He is eighty years old, but his voice is still strong and firm. Formerly a member of a military band, he took part in all the battles of the Second Empire, and in the Commune he held the rank of major. Some of his stories are terrible, for he was a witness of the tragic events which took place in the rue des Rosiers at Montmartre. To the very last he fought against the "Versaillais," as the government was then called. During the final resistance he was entrenched in the cemetery of Père la Chaise. When he realized that all was lost, revolver in hand, he forced a mason, who happened to be on the spot working among the tombs, to exchange clothes with him, and in this disguise managed to escape. He was several times condemned to death, however, and lived for ten years in perpetual

insecurity, till at last the general amnesty restored peace and put an end to civil discords. This old man is now a Christian, and proclaims his belief in the Saviour by his assiduity at public worship.

He took the leaflet from me, turned over the leaves, tried a note or two, and then with a flash of joy in his eyes he began to sing the simple, pleasant little song :

JENNY L'OUVRIERE*

Voyez là haut cette pauvre fenêtre,
Où du printemps se montrent quelques fleurs,
Parmi ces fleurs vous verrez apparaître
Une enfant blonde, aux plus fraîches couleurs.

C'est le jardin de Jenny l'ouvrière,
Au cœur content, content de peu.
Elle pourrait être riche et préfère
Ce qui lui vient de Dieu !

Dans son jardin, sous la fleur parfumée,
Entendez-vous un oiseau familier ?
Quand elle est triste, oh ! cette voix aimée,
Par un doux chant suffit pour l'égayer !
C'est le chanteur de Jenny l'ouvrière, etc.

Aux malheureux, souvent, elle abandonne
Ce qu'elle gagne, hélas ! un peu de pain !
Qu'un pauvre passe et, comme elle est si bonne,
En le voyant elle n'aura plus faim.
C'est le bonheur de Jenny l'ouvrière, etc.

While the old man sang all the other old people waved their hands. They swayed themselves backward and forward and joined in the refrain with a zest that astonished me.

* JENNY THE WORK-GIRL

Look up at the little window,
Adorned with fresh spring flowers,
For their sweet and fragrant beauty
A fair young face embowers.

This is the garden of Jenny
Whose heart is e'er content,
She might have riches, but rather
Prefers what God has sent !

From beneath the scented flowers,
Trills forth a bird's glad song,
In which her heart rejoices
When days are sad and long !
This is the singer of Jenny, &c.

The little bread she earns, alas !
She gives, with happy smile,
To all the poor who pass her door,
Nor heeds her need the while.
This is the pleasure of Jenny, &c.

The memory of "Jenny the work-girl" has not died in Paris. Inspired by the gracious thought expressed in the song, a society was founded in the rue Corneille, the object of which was to cheer and decorate the homes of honest working people by offering them "the flowers of good little Jenny." The committee of this association, which is composed of artists and poets, fixed upon Sunday, April 28th, for the celebration of a pretty fête to be held in the rue Mouffetard near the church of St. Médard. At eleven o'clock in the morning potted plants were distributed among all the working people who live in this picturesque corner of Paris. More than 3000 plants were collected, and when trolleys loaded with flower-pots appeared upon the scene they were greeted with a long burst of applause. Amid laughter and gayety and cries of delight roses, tulips, mignonette, nasturtiums, etc., were distributed.

Mothers of families, shop-girls and little apprentices were to be seen hurrying through the streets of the quarter carefully carrying in their arms plants still wrapped in their covering of straw. Altogether the fête was a great success, and will help some humble folk to the kindness of heart and the honest qualities of "Jenny the work-girl."

SALLE CENTRALE WORK

With reference to the St. Maur Mission Church, now merged in ours, M. Merle d'Aubigné wrote the following interesting facts:

"This St. Maur mission was the first attempt made since the Reformation by Protestant Christians of Paris to evangelize the working classes. It had rather a sad story, owing to the lack of religious freedom, to financial difficulties and to the compulsory closing of the day schools that were the leading feature of that work. It is interesting, however, to think that we are the heirs of the work that was organized at the time of the religious revival by such men as Victor de Pressensé, father of the well-known Senator and preacher, Lutteroth, the author of the first French Protestant hymn book and a bosom friend of my father, Count Delaborde and other restorers of evangelical Christianity in France."

THE RELIGIOUSLY DISPOSED MIND OF FRANCE

The frequent demand for Senator Réveillaud's eloquence is a happy thing for France. Here is an illustration of it from an address in which he adduced three proofs that the mind of France is religiously disposed:

"It is first with the echo of the sad disaster of the *Titanic*, that cry which rose from the depths of the abyss, these accents of a hymn accompanied by the band of the vessel, 'Nearer, my God, to Thee.' * * * And in the public places and streets of Paris, everywhere that crowds gather, I have seen, and you must have seen the hawkers selling this hymn with its music, and the people of Paris buying it in thousands. Is not that a victory won over religious indifference? Is it not a sermon which must have found the way to thousands of hearts, and doubtless more powerful than many of the sermons in our McAll halls or in our churches in Paris?

"Another sermon, another victory, was the visit paid the other Sunday by Queen Wilhelmina of Holland, first to the Church of the Holy Spirit, where she joined in the public worship of our Church, and then to the statue of her ancestor Coligny, to which she brought a wreath with the colors of the House of Orange and this motto of the House—'I will maintain.' She was not afraid to bear witness for Jesus Christ, the Saviour of herself and her people. This, too, was heard of and remembered by the people of Paris. Only yesterday, going by the Oratoire, I saw the crowd passing along, and there was not one person who did not stop to look at the wreath, and then at the statue of Coligny and the two figures beside him, representing Religion and Defence.

"And thirdly, this very morning I took part at a great ceremony at the Pantheon in honor of Rousseau, of whom it has been said with justice that no church, no sect, as also no political or social party can accept his views in their entirety, but who gains all the more for being better known, for he then appears as a disciple, unworthy indeed, but still a true disciple of Christ."

THE WINTER IN NEMOURS

J. COOREMAN

According to custom, we began the winter with a series of meetings setting forth the meaning and warrants of the Christian faith. In this important work our friend, the Rev. Freddy Dürtleman, took an important part. The meetings were well advertised by special invitations as well as announcements in our hall. Large posters were affixed to the walls, and the town crier, with his drum, was sent out before the first two meetings to invite all and sundry to hear lectures upon "The Folly of Incredulity" and "The Social Power of the Gospel." The weather was unfavorable but the audiences were good.

Early in November I resumed our Thursday Evening Bible Class and a series of talks upon the History of French Protestantism. The ignorance on this subject of many Protestants and of many more Roman Catholics who have been brought to the Gospel through our work is lamentable. We always close our meeting by reading in concert a chapter from the New Testament, and occasionally add a brief season of prayer.

I have organized several "hikes" of our Boy Scouts. The great difficulty is to find the opportune time. Thursday? All the boys over thirteen are at work. Sunday morning? Generally our boys are needed at home for special labors for which there is no other time, and we cannot conscientiously urge that they might do better than stay at home and help their mothers! Sunday afternoon there is Sunday school and public service.

So, for the most part, we have to be content with meeting one evening in the week and making preparation for a long country walk—around the table!

Besides our infant class of fifteen children under seven we have two groups of children: 1. Those who come every Thursday and Sunday, who learn their lessons at home, their parents having become interested in sending them because of the good results which they have witnessed. There are thirty-three children in this section and six postulants who will be permitted to join it after three months of regular attendance, on the written request of their parents. 2. The popular group of casual at-

tendants, including those who come only on Thursday and never study their lesson at home.

At my out-station, Fonteneilles, the schools have taken on new life. The children learn their verses faithfully; one little girl came all in tears to sob out her grief that she *couldn't* come because she didn't know her lesson!

HERE AND THERE IN FRANCE

An aged couple from the Marne country came to the Mission hall in Marseilles, bringing a hymn which had been given them on the *Bon Messager*. It had "transformed life for them" they said.

From Nantes M. Chastand writes: At our last Christian Endeavor meeting I asked a number of members to select one or two men whom they would endeavor to lead to God. One method that I suggested was giving tracts to such. Each member is to explain to me the moral and religious condition of those whom he has thus adopted, showing me the obstacles that prevent their coming to God, and according to what they tell me I select for them such tracts as seem appropriate to each case.

M. Vautrin, our evangelist in Rouen, tells of a poor widow, aged and infirm, incapable of any work, and living upon a pension of twenty cents a day, yet who, since she has come to our meetings, is the happiest creature in the world. He tells also of a factory girl who at fourteen years of age was brought by a friend to our meetings and there found Christ. Since then her health has entirely failed; she is unable to attend the meetings, but in her hospital bed she finds that "nothing can rob her of joy and peace and the sense of the presence of God." Another characteristic fact reported by M. Vautrin is of a family of father, mother and five children, both parents inveterate drunkards, who have been saved from destruction by the meetings in the hall and the prayers of their Christian brethren. An old man who had been a hard drinker for thirty-five years, many times in prison, and an apparently hopeless case, is now so thoroughly converted and reformed that he preaches the Gospel to his fellow factory workers.

HOME DEPARTMENT

**Let us Pray
for our Workers**

Few of us are unfamiliar with the Prayer Calendar, issued every year by the Women's Union Missionary Society, or unaware of the great inspiration which missionaries on the foreign field receive from the consciousness that on a given day a great volume of prayer is ascending on their behalf from hearts in all parts of the home land. A Prayer Calendar for the pastors and other workers in the McAll Mission is passing through the press at the same time with this number of the RECORD, and will be on sale at the Buffalo convention, and after that at the Bureau in Philadelphia. This little calendar contains the name of every station, boat and portable hall, now in commission in France, with the names of those who carry on the work in each, arranged under the thirty days of the month. We all believe in prayer; we all love to pray for those in whom and the works in which we are interested. Now let each auxiliary purchase enough copies of this little booklet to distribute to every one of its subscribers, so that the workers in our field of France may be heartened by the consciousness that on one day in every month hundreds of unknown friends across the sea are praying for them, and our own zeal inflamed by the certainty that God, who loves the prayers of His people, will, in answer to our prayers, bestow new blessings upon this work so dear to Him, and upon that lovely land of France, "the eldest daughter of the church," which in the long ages past has wrought so nobly for the cause of Christianity. However far apart we may be, let us pray together each day in behalf of a certain branch of our work, and of all who take part in it. United, earnest prayer cannot fail of its blessed answer.

New York A beautiful reception was given by one of our contributors on February 26th, at which Mr. Edmund Bliss narrated some of his ex-

periences in France and the French pastor of the French Presbyterian Church spoke, the Field Secretary adding a few closing words. On March 19th our president, Mrs. Coleman, was hostess to the Young People's Branch of the New York Auxiliary at her home. The annual meeting of the New York Auxili-

ary was held in the lecture room of the Fifth Avenue Presbyterian Church on the afternoon of April 1st, at which the Field Secretary was the speaker.

**The Field
Secretary**

Since the last issue of the RECORD he has spoken twice in New Brunswick; once at the North Orange Baptist Church Sunday School; once in Washington; twice in Baltimore, namely, Sunday morning, March 8th, at the Brown Memorial, and Monday afternoon, March 9th, before the Baltimore Auxiliary; on the 10th he was the guest of the Norwich Auxiliary at their annual meeting, and on the 11th at the annual meeting of the Boston Auxiliary, the same evening addressing the Providence Society in the parish house of the Central Congregational Church. Sunday afternoon, March 15th, he spoke for Dr. Cobb at the West End Collegiate Church, New York, and on March 19th addressed the Troy and Albany annual meetings. At Sewickley on the afternoon of the 28th. On Sunday morning, the 29th, at the Emory Methodist Episcopal Church, Pittsburgh, and at the First Baptist Church (Dr. Galpin's) in the evening, and addressing the Pittsburgh Auxiliary on Monday, March 30th. April first he spoke at the annual meeting of the New York Auxiliary and at a prayer meeting in the evening. April 15th, at the annual meeting of the Hartford Auxiliary, and April 27th in Toronto. Then comes the annual meeting in Buffalo, and on Wednesday night, the 29th, he will speak at the prayer meeting of Westminster Presbyterian Church, Dr. S. V. Holmes.

Easton

celebrated its twenty-fifth birthday on Monday, March 23, by a Get-together Day of members old and new, and many delightful reminiscences. Not a few plans for future activity were no doubt sketched, but Easton does not rush into print with prophecies.

Orange

at the date of going to press was making large preparations for its silver anniversary, with a luncheon to which representative women from various auxiliaries were invited, from each of which a few words of greeting were expected, to be followed by a public reception at which Mrs. Kelley is to be the speaker.

The thirty-second annual meeting of our elder sister—or rather mother auxiliary—
Philadelphia was held on April 6, with a large attendance and Miss Laura Maxwell, president of the Easton Auxiliary, a recent visitor to France, was the speaker.

Laid on Thine altar, O my God divine,
 Accept my gifts this day, for Jesus' sake.
 I have no jewels to adorn Thy shrine,
 Nor any world-famed sacrifice to make ;
 But here I bring, within my trembling hand,
 This will of mine—a thing that seemeth small,
 Yet Thou alone, O Lord, canst understand
 How when I yield Thee this, I yield mine all.
 —*Found in the Bible of a Missionary who died in Africa*

IN MEMORIAM

Dr. and Mrs. Thurber

Lovely in their lives and in death not long divided were these two—among the best friends that our Mission ever knew. For nearly a score of years the Rev. E. G. Thurber, D. D., was pastor of the American Church in the rue de Berri, and every American visitor to Paris in those years remembers their charming hospitality and their loyal service of the McAll Mission. Dr. Thurber was a valued member of the Paris Board and Mrs. Thurber an active worker on the Ladies' Committee. After their return to this country they were indefatigable in the labors in its cause until failing health withdrew them from activity. Dr. Thurber went home in December and Mrs. Thurber followed him after a few weeks. They will be greatly missed, especially in the New York Auxiliary where Mrs. Thurber was an efficient vice-president, often presiding at the monthly meetings during the two years that the society was without a president, and where Dr. Thurber was always ready to speak or to preside at the Annual Meeting or at parlor meetings or other public occasions. Their entire familiarity with conditions in France made them valuable counsellors as well as coadjutors.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

JANUARY 30—APRIL 4, 1914

MASSACHUSETTS, \$1,504.50		NEW JERSEY—Continued	
Andover Circle	\$ 5 00	Jersey City (A Friend)	\$ 1 00
Boston Auxiliary	\$39 50	Montclair Auxiliary	475 00
Easthampton Auxiliary	52 50	Morristown "	131 25
Lowell	10 00	Newark "	666 25
Northampton Auxiliary	75 00	New Brunswick Auxiliary	1,503 00
Pittsfield Auxiliary	55 00	Orange Auxiliary	1,721 25
" " Previously rec'd	127 50	Plainfield "	987 00
Springfield Auxiliary	65 00	" Roome Legacy	500 00
Worcester "	275 00	" Expansion	1,000 00
RHODE ISLAND, \$237.00		Princeton Auxiliary	99 30
Providence Auxiliary	\$200 00	Trenton "	58 00
" " Expansion	37 00	PENNSYLVANIA, \$7,983.67	
CONNECTICUT, \$1,768.79		Easton Auxiliary	\$145 00
Hartford Auxiliary	\$615 00	Philadelphia Auxiliary	2,339 97
Meriden "	295 37	" Expansion	3,550 00
New Britain "	100 00	Pittsburgh Auxiliary	1,171 00
New Haven "	400 00	" Expansion	150 00
Norfolk Congregational Church .	20 35	Sewickley Auxiliary	380 00
Norwich Auxiliary	180 07	West Chester Auxiliary	36 50
Windsor Locks Auxiliary	158 00	Williamsport Circle	8 00
NEW YORK, \$14,714.53		Wilkes-Barre Auxiliary	176 20
Albany Auxiliary	\$ 305 00	" " Expansion	27 00
Brooklyn "	1,161 12	MARYLAND, \$1,000.75	
" " Expansion	700 00	Baltimore Auxiliary	\$970 75
Buffalo "	840 00	" Expansion	30 00
" " Expansion	15 00	DELAWARE, \$325.00	
Ithaca "	232 51	DuPont Memorial	\$225 00
New York Auxiliary	3,873 40	Wilmington Auxiliary	100 00
" " Expansion	325 00	DISTRICT OF COLUMBIA, \$725.00	
" " Legacy from Estate		Washington Auxiliary	\$525 00
of Mrs. DeWitt Clinton Blair . .	5,000 00	" Expansion	200 00
Rome Friends	6 00	OHIO, \$260.00	
Rochester Auxiliary	200 00	Dayton Auxiliary	\$260 00
" " Expansion	1,000 00	ILLINOIS, \$64.50	
Syracuse "	64 50	Chicago Auxiliary	\$64 50
Troy "	882 00	MISSOURI, \$150.00	
" Expansion	50 00	St. Louis Auxiliary	\$150 00
Utica Auxiliary	60 00	MICHIGAN, \$182.50	
NEW JERSEY, \$8,878.34		Detroit Auxiliary	\$132 50
Belvidere Auxiliary	\$83 00	" Expansion	50 00
Bloomfield—First Presbyterian .		MINNESOTA, \$302.00	
Church, quarterly payment . . .	13 29	Minneapolis Auxiliary	\$302 00
Elizabeth Auxiliary	1,283 00		
Englewood "	357 00		

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

AMERICAN McALL ASSOCIATION

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